LEGS Gender Briefing Paper: enhancing the integration of gender into the 2nd edition of LEGS

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Note: This paper was commissioned by the LEGS Project to contribute to the revision of the LEGS Handbook. It was researched and written by an independent consultant. The views expressed therein are those of the author alone.

I. Introduction

The first edition of Livestock Emergency Guidelines and Standards (2009) is based on the Sphere Project which uses a human rights approach to guide disaster response. The first edition notes that men and women experience disaster and its aftermath in different ways, based on their culturally defined roles and responsibilities. Gender is recognized as a cross cutting theme which affects all stages and types of disaster responses. Furthermore, each section includes brief examples of typical gender differences, such as women and girls experiencing a longer workday and increased security risks during drought in order to collect water for family and livestock, or men's increased risk of death during war. Also, many of the examples throughout the handbook are of women's groups selected as an implementing partner or source of a creative response.

The adequacy of the gender content in the Handbook depends on the target audience, which are livestock experts, humanitarian workers or donor agency representatives. Livestock professionals such as veterinarians and animal scientists often do not have the necessary familiarity and competence with gender analysis and participatory skills to implement a gender balanced assessment or response. In the developing countries where natural disasters escalate into humanitarian crises, women are significantly disadvantaged compared to men, and cultural norms privilege men's ideas and experiences. Veterinary staff without prior training in gender sensitivity or analysis may not see this as a problem, since it appears "normal." Even if they see the advantages of increased attention to women's needs and perspectives, they may be reluctant to challenge local culture during such an emotionally difficult time as an emergency.

LEGS also targets humanitarian personnel with limited knowledge about livestock. Often they are familiar with typical obstacles that women face during emergencies, such as overwork and lack of security. Unfortunately, these professionals are so focused on saving human life that the linkage from relief to development is not a priority, and therefore a significant opportunity to raise the status of women in the long term is missed. For example, relief priorities are to keep people alive, so there may be a provision for women to receive poultry or goats to provide food for the family. This is certainly important, but does not challenge women's traditional role as supplier of family food. Unless the restocking is linked to long terms strategies of helping women organize into groups, providing training on commercialization, and most importantly, working with men so they will not appropriate the income that women generate, the end result is reinforcement of the status quo and women's subordinate status.

The third target audience for LEGS is the leadership of the donor community and humanitarian agencies. Reform is needed to improve linkage between relief and development, so funding must increase. It is well established that successful and sustainable development is intimately linked to women's empowerment (World Bank) so leadership must find the budget for more explicit attention not only to supporting women's ability to feed their families, but also to increase their voice in household, community and national) decision-making.

According to DARA, a humanitarian aid watchdog, the ability of the humanitarian sector to deliver assistance has improved over time, but progress in consolidating good donor practices and reforming the sector has been limited. While the majority of donors include gender in their policies, their funding is not always allocated towards projects that incorporate adequate gender analysis, and few donors actually monitor and follow up on how gender is addressed in programmes they support (HRI).

LEGS may consider creating 3 different formats, one for each audience, and should customize trainings for each category of audience, since they each have different starting strengths and needs.

LEGS makes an excellent argument for the livelihoods approach for relief leading to sustainable development, which is especially important for humanitarian agencies that have not considered long term development impacts. The model used should be updated to a more "gendered" version, since regarding the household as a single entity leads to errors, and often, women's "dis-empowerment" (Njuki and Miller, Livestock and Gender: Achieving poverty alleviation and food security through livestock policies that benefit women). When women's perspectives are intentionally sought and addressed, livestock projects can include objectives such as reduced workload, enhanced benefits from agriculture, and increased decision-making within the family and community, which leads to increased resiliency to future disasters, enhanced quality of life, and enjoyment of human rights for women themselves, and for their families.

II. Definitions (gender, analysis, gender mainstreaming, household)

Gender refers to the fact that people experience a situation differently based on whether they are born male or female. Sex refers to biological attributes of women and men. It is natural, determined by birth and, therefore, generally unchanging and universal (Sphere). Gender is the socially determined roles and responsibilities of men and women in a given culture, and the range of acceptable or "normal" behavior that is expected of them.

The equal rights of women and men are explicit in the Humanitarian Charter of Sphere. Women and men have the same entitlement to humanitarian assistance and protection, to respect for their human dignity, to acknowledgement of their equal human capacities including the capacity to make choices, to the same opportunities to act on those choices and to the same level of power to shape the outcome of their actions. Humanitarian responses are more effective when they are based on an understanding of the different needs, vulnerabilities, interests, capacities and coping strategies of women and men, girls and boys of all ages and the differing impacts of disaster or conflict upon them. The understanding of these differences, as well as inequalities in women's and men's roles and workloads, access to and control over resources, decision-making power and opportunities for skills development, is achieved through gender analysis.

Gender analysis is the systematic examination and assessment of the difference in the access and control of resources between males and females in a given social setting. It helps identify and address the constraints that prevent men and women from each benefiting from resources. Although poor men and poor women share many obstacles during an emergency, or improving the resiliency of their livelihoods, such as lack of trained or funded veterinary staff, women often face additional obstacles, such as decreased mobility, literacy, confidence and business skills. Small scale livestock keepers also have a great deal of valuable experience and knowledge that may not be noticed or valued by outside experts, and again, this knowledge is usually different for men and women, based on their livelihood roles.

Gender cuts across other cross-cutting themes. The humanitarian aims of proportionality and impartiality mean that attention must be paid to achieving fairness between women and men and ensuring equality of outcome. Historically, attention to gender relations has been driven by the need to address women's and girls' needs and circumstances, as women and girls are typically more disadvantaged than men and boys. However, increasingly, the humanitarian community recognizes the need to understand what men and boys face in crisis situations (Sphere). For example, during armed conflict boys are at increased risk of abduction and forced to become soldiers and kill civilians, causing severe psychological stress that must be addressed in refugee camps or after resettlement.

Gender is a critical variable in any humanitarian response, because men and women have different experiences, priorities, assets and needs. Gender discrimination intersects and often underlies the poverty and powerlessness which can intensify the vulnerability of women and girls during a disaster.

Gender bias is the most pervasive form of social exclusion, and even elite urban women experience gender discrimination. Gender inequality is itself a cause of poverty, and of deepening poverty in a society and must therefore constitute part and parcel of measures to eradicate it (Kabeer). Recent evidence (World Bank) (FAO) show that increased equality between women and men can lead to improved agricultural productivity, better nourished children and enhanced natural resource management, which brings resiliency to disaster prone populations.

Livestock workers must understand the relationships between men and women if they are to contribute to successful emergency responses. While they need to be respectful of cultural norms to communicate with the communities affected, they also need to assess any systematic disadvantages experienced by women and girls. The goal of the disaster response is not to return to the previous status quo, which may be supporting discrimination, but to improve community resiliency to future shocks, which requires building the capacity and assets of the women as well as the men (Brocklesby, Hobley and Scott-Villiers). The disaster response must not undermine traditional protections for women, which means the intervention requires a thorough knowledge of local culture.

Gender discrimination is found not only in the affected communities but within the ranks of responding agencies as well. The highest levels of decision-making in government, multi-lateral, humanitarian and other organizations are heavily male dominated. Female staff may experience obstacles to promotion, and be subject to sexual harassment and assault. Institutions which value and address gender equality internally through gender policies or strategies are more successful at addressing the gender inequalities encountered in the field.

Gender mainstreaming is the strategy of integrating gender equality objectives into every aspect of an organization's work, including internal practices and policies as well as project development, monitoring, evaluation and funding. This legitimizes gender equality as a fundamental value and choice of the organization, and is both a vision of a better future and a means to accomplish it.

Humanitarian responses need to be organized with the members of the affected community, but often the household is the main unit of analysis and assistance. This can create errors, since households are not uniform, nor are their members treated equally.

Households are diverse, dynamic and resist easy categorization, yet most disaster interventions and impact results (if any) are based on them. A household generally means a group of people who eat and live together. It is also the basic unit of production and consumption, although resources are not shared equally (Kabeer). Households are essentially cooperative enterprises, but each member also pursues individual activities and preferences. For example, in smallholder mixed farming in Africa, both husbands and wives work individual plots, but they also have joint plots (C. Okali). Livestock may be owned together or separately, and each may have rights to the other's animals that fall outside Western concepts of ownership (Flinton)

Data collection before or during a disaster usually records household status, divided into male headed household, or female headed household (or one without an adult male present). **Headship** assumes that there is one decision maker who knows the activities of all HH members, and shares information objectively. When a male is present, it is assumed that he is the head of household, and when there are cultural objections to female headed households, a young male child may be designated head.

Women can head their own households following death or divorce ("de jure" or legal heads), although they often are still subject to the authority of the husband's brothers or father, or other male relatives. Many rural men migrate for paid work, and may return home weekly, monthly or rarely. Their wives become "de facto' heads of household, taking on both male and female agricultural tasks, but decision-making is often delayed, since a woman may fear to take a decision without the husband's consent (Njuki and Miller, Livestock and Gender: Achieving poverty alleviation and food security through livestock policies that benefit women).

In most traditional cultures, marriage was universal for men and women, but increasingly women raise children without a permanent male partner. This trend is increasing in Africa, and is extremely common in the Caribbean and urban centers. In India and other parts of Asia, an unmarried woman is severely marginalized, so it may be difficult to determine a woman's marital status.

The term head of household is problematic because of the lack of uniformity in meaning, and it does not necessarily imply independent decision making. For example, among the Maasai in Kenya, the idea of a female household head was impossible according to tradition, yet when group ranches were subdivided, the Government of Kenya required that widows be considered heads of households. There is now much confusion about the term because these women household heads are expected to request permission from a male relative to sell either land or livestock (Wangui).

The head of household can control labour allocations of subordinates. Typically, senior men inform women and junior males of their tasks for the day, which reduces the amount of time the latter can put into their own agricultural holdings or enterprises (Kristjanson). The head of household can also appropriate the cash or resources that subordinates bring in. In studies in Kenya, Tanzania and Mozambique, (Njuki) found that women managed less than 30% of income from livestock and livestock products despite their roles in caring for the animals.

Within households, conflict can arise between men and women over animal products such as milk. For example, when men sell live calves, they prefer to leave more milk in the udder for young animals, while women prefer to take more milk for household needs and sale in town. Research in northern Kenya and southern Ethiopia showed that men deliberately resisted increased marketing activities by their wives by moving further away from town (McPeak, Little and Doss).

In Asia, it is typical for male and female income earners to give the money to the male head of household, who in turn decides what amount of "pocket money" to allocate to family members (B. Miller).

Most existing data on livestock ownership, health and management is based on surveys with the male head of household, and therefore provide little information about women's roles and knowledge. Husbands and wives have imperfect knowledge of each other's work, roles and experience, limiting the value of most data collected exclusively from one person. In general, the husband is less aware of the household's economy when he works away from home at least part of the time, when household livelihoods are more complex (i.e., involve more earners), and when the household is more sophisticated, with educated female members or residence in a larger town (Fisher, Reimer and Carr). In addition to assets and income, spouses often do not have information about each other's savings, private expenditures, ownership of bank accounts or loans (Fletschner and Mesbah).

In many cultures, the male head of household is not obligated to share information about "household" income [or other matters] with his wife or other subordinates. During a group discussion about household income in Ihanda, Tanzania, a woman said: 'We are in Africa; you do not query your husband's finances. Besides, men have two pockets, a front one and a back one. The front one is the only one visible to his wife, the back one, he keeps to himself to cater for his own needs and no one else' (Saghir).

In a study from southern Malawi, men and women agreed that only agricultural income was pooled, while income from other activities, such as operating small businesses or working as wage labourers, were generally viewed as belonging to the person who earned the income, and contributions to the household were voluntary (Fisher, Reimer and Carr).

Women headed households generally have fewer assets and are the most vulnerable in a disaster. During the food price shocks of 2008, members of FHH suffered greater food insecurity and hunger because they spent a larger proportion of household income on food, and because they were less able to respond by increasing food production (Zezza, Davis and Azzarri).

Even in male headed households, men's and women's assets are frequently used to cope with risk differently. Women's assets, generally less valuable and more easily transferable, are often disposed of first when the household faces a shock (Quisumbing and Pandolfelli). In using their assets to protect household well-being in the short-run, women may be endangering their own long-term well-being and that of their families. During times of food insecurity, women will often limit their own intake first, rather than reduce the amount fed to family members. In this way, especially in slow onset emergencies, husbands may not realize how much hunger or malnutrition exists in their own household, because they remain well fed.

When restocking during or after an emergency, poultry or goats are often distributed to provide immediate food or income to buy food, and women headed households are often prioritized. Projects will differ in their criteria for a WHH, however. For example, in Ethiopia during recent droughts, men took herds far away for grazing, leaving women in peri-urban camps. These married women are treated as heads of household for relief distribution, but they will combine their assets with their husbands when they return. In 2004, a restocking project among Somali pastoralists of Kenya found that the majority of women in WHH were indeed married but husbands were far away. One criterion that the community committee insisted upon was willingness to return to a mobile livestock (Arasio). In Kenya during recent restocking in pastoralist areas, the vulnerable WHH were all widows caring for children or grandchildren.

III. Gender roles in livestock production

As the current LEGS manual notes, it is essential to understand the role of livestock in livelihoods in the communities before the disaster in order to provide both immediate relief and appropriate development to build resilience to future disasters. The division of

labor and decision making between men and women is a key part of the system, and can increase vulnerabilities if unbalanced, or if optimized can improve resiliency.

Women's roles in livestock production have been framed as "helpers" to the male head of household, which is quite misleading. Okali notes that social research into smallholder livestock keeping points to a very different situation, which is not yet incorporated into mainstream thinking.

- Women undertake the majority of agricultural work in addition to domestic work and have limited control over their own labour.
- Women prioritize their children's welfare and household food security first, engaging in food crop [and livestock] production for subsistence using unimproved technology.
- Women's work burdens have increased following the out-migration of men seeking other income earning opportunities, and as access to water and fuel has deteriorated with environmental change.
- Women are risk averse in their economic undertakings and constrained in taking advantage of new opportunities, including new markets in the agricultural sector, by their limited educational background, their poor networks and their mobility restrictions.
- Women lack secure access to land and are unable to provide the collateral that would secure access to credit for their independent agricultural activities. They are also ignored by service providers.
- Women have limited control over the outputs from their labour and therefore lack incentives to increase their production.

Together these paint a picture of rural women working in agriculture as being overburdened, under-rewarded, vulnerable and poor; but equally, although less immediately evident, playing the central role in providing food security and household well-being especially in that of their of husbands and other men (Okali)

During "normal" or non-emergency times, women have access to fewer productive assets such as land, tools, water, technology, inputs such as vaccines, medicines and feed, financial services, animal health services, information, and most of all, time, compared to men of the same class and ethnicity (Peterman). If women had the same access to productive resources as men, they could increase yields on their farms by 20–30% (FAO). Therefore, emergency response should aim to improve women asset base and access to services beyond the pre-disaster norm.

Information may be the most important resource during or after an emergency. Often women are not directly informed about emergency animal disease control measures because the information is given out at a place or time that does not take account of their daily schedules (Njuki and Miller). During HPAI outbreaks, women had less information on compensation or restocking options, and increased labour burdens and diversions caring for the sick. Because male relatives can appropriate and divert cash

compensation, alternative compensation through vouchers for medical treatment or school fees have been explored (GTZ)

Owing to their close proximity to animals and their handling of raw animal products, women are often more exposed to zoonotic diseases, and when sickened, do not receive the same level of care as male members of the family (Kristjanson).

The gender issues in livestock production will have local variations, but some useful generalizations can be made based on the mode of production: pastoralist, mixed farming and peri/urban.

a. Pastoralism

Pastoralist livelihoods are dominated by livestock, and moving herds of animals to different pastures to ensure adequate grazing. Transhumance is the movement of livestock on a seasonal schedule, returning to a permanent settlement on a regular basis. Most pastoralists practice transhumance today, and are increasingly tied to a settlement, where they may raise crops and generate income from both livestock and other means. Climate change has brought more extreme weather patterns especially to the dry areas where pastoralism has been an efficient livelihood for generations, so the majority of livestock related emergencies involve pastoralists who have experienced drought and/or armed conflict over declining resources.

Both mobile pastoralism and agro-pastoralism are characterized by a gender division of labor, with variations based on age, ethnicity and location. In pastoral societies, women care for all animals kept near the home, and are responsible for the health of animals when they return from pastures at night. Herding responsibilities are often gendered, with men herding larger animals and women and children herding sheep and goats. Decisions about moving animals to pastures or water sources, as well as selling or gifting livestock are usually made by men (B. Miller, The Gender and Social Dimensions to Livestock Keeping in Africa: Implications for Animal Health Interventions).

During drought, men typically take the larger animals to more distant pastures, while women are left behind in a fixed camp with the children, the sick and the elderly, and with (hopefully) some milking animals to support themselves. Women in fixed camps near urban settlements have an increased workload because they manage the animals as well as the home, crops and other income generating activities, even in the absence of drought. When men return to the settlement, they often take paid jobs in town, or turn to cash crops, leaving the animal management in the hands of the women (Wangui). Women recognize that urban centers bring improved family health care and education opportunities, and food aid during emergencies, but their identity and satisfaction with life may be tied to the pastoralist lifestyle to which they hope to return.

Despite the well-known exception of the Saharan Tuareg, the great majority of pastoral societies are patrilineal and male-dominated. Pastoral societies typically tend towards monogamy because of the importance of the division of labour. For a pastoral

household to be viable, there must be a wife to carry out key tasks. A significant exception is the Maasai in East Africa, which delay marriage among men (FAO).

Traditionally, [pastoralist] women appear to have held a more equitable position in their households and communities, but this has been undermined beginning in the second half of the twentieth century, because of the commercialization of pastoralist products and resources, the incorporation of pastoralists into state systems, and the intervention of government and non-government development projects. Pastoralist women today are more vulnerable than they were in the past and are less able to directly voice their concerns to those who make decisions over their lives (Hodgson).

Despite male domination of public pastoralist institutions, women do exert influence on domestic issues. A study in Ethiopia showed that most pastoralist women trusted that the clan would protect them and their interests, even after the death of a husband. Men may dominate the public space, but women often have significant roles in the market, and often form their own groups for mutual assistance. When women are discouraged from speaking in public, they will ask their husbands or other male to raise their concerns for them, but the effectiveness is context specific.

As the providers of food, Samburu women from northern Kenya have some power over even those elders who are generally seen to dominate society. Women can withhold food from even the most respected elders to indicate displeasure (Kipuri and Ridgewell).

In general, private property was regulated by the clan, and decisions relating to it reflect the maximization of benefits for the clan. Access is not restricted by 'ownership': everyone is able to access much of the property of the others in the household and indeed within the clan. Pastoral systems focus on the maintenance of social harmony and the protection of social safety nets, but in many places pastoral systems are breaking down due to climate change and marginalization from government power (UNCCD).

For example, sedentarization in Marsabit, Kenya brings about changes in customs and relationships. These include a departure from communal and kin-relations that characterizes pastoral communities to individualized identities in towns and farms including concepts of private property and individual gain. Droughts, floods and armed conflict that bring in disaster relief often strengthen the government role and individualist ethos, which can ultimately leave women and the rest of the clan more vulnerable, since their major safety net—each other – has been replaced (Flinton unpublished).

As traditional systems weaken, the process for accessing support and services or settling disputes are at risk of becoming more discriminatory for poorer and marginal groups within pastoralist communities (Brocklesby, Hobley, & Scott-Villiers, 2009).

While involvement of women in local level development initiatives [with pastoralists] has been high on the agenda of donor organizations and government, in reality many

women claim that they still struggle to be heard. Only in some areas has the integration of women been successful, such as in local committees that deal with food aid and water. These issues are locally perceived as 'women's issues' so it is easier for women to be engaged. When quotas for women have been implemented on Peace and Development Committees, for example, [in Marsabit, Kenya], women are often not invited to meetings (Flinton).

In Tanzania, women have so little contact with the household's herds, their rights over animals given to them at marriage are entirely usurped by men who buy and sell without regard for their wives' interests (Mung'ong'o).

In 2010, IFAD sponsored a "Global Gathering of Women Pastoralists" in Mera, Gujarat, India, where they identified common disadvantages within their own societies, for example in owning property or participating in decision-making processes (IFAD).

They produced the "Mera Declaration" recommending that all policy [and emergency interventions] be examined for the impact on women, and to include women in planning and design. They also recommended that all interventions:

- Build on women's aspirations
- Invest in labour-saving initiatives
- Ensure that training reaches rural women
- Support income-generating activities
- Involve men at all stages as their approval is oftentimes necessary

b. Mixed crop/ livestock system

Most small scale farming in developing countries is mixed, with livestock consuming crop residue or byproducts, and manure cycled back as fertilizer. Although traditional culture still is a powerful influence, government authority is stronger than among pastoralists, and development activities promoting more individual activities more numerous. Group membership and collective action enhances the ability of both poor men and poor women livestock keepers to access resources and influence decision-making, but men and women often belong to different groups. Men's groups tend to be more market oriented, while women's are more informal and are more likely to deal with family welfare (Peterman).

Traditionally, women have raised crops and livestock mainly for subsistence, and sold the surplus, while men focused more on commercial production. Women everywhere are now interested in increasing their incomes from agriculture, whether they are married or household heads. Unfortunately, men may become interested in their enterprises when they generate profits and take over (Mehra and Rojas). Livestock extension tends to focus on male owners of livestock, even when the women do most of the work. Advice or messages to husbands about home-based livestock production rarely reaches the women who can implement it, limiting its value. Women headed households tend to have less livestock, and less productive livestock, attributed to more

limited resources and access to inputs, but their households are often better nourished (Kristjanson).

There is a huge variety in local property systems and women's relative control of livestock and products, especially as common or tribal law is slowly replaced by national law. In Africa and South America, both men and women own livestock together and individually, while in Asia most property including livestock belongs to the husband. Women pastoralists in Asia tend to have stronger property rights and autonomy than settled or caste women, but poverty and isolation often makes them eager to adopt the habits of higher castes if their families become wealthier, including purdah or female seclusion (B. Miller).

In India, women on small farms provide the bulk of labor in dairy production, [although they only] make up 25% of cooperative members. Due to unchallenged gender norms, they are underrepresented on milk marketing boards, and therefore have little opportunity to shape the policies that affect them (Njuki and Miller).

c. Urban areas

Urban and peri-urban livestock keeping is increasing in developing countries due to an increasing urban demand for livestock products, especially fresh milk and poultry. In Africa, India and many other places, peri-urban dairy production is dominated by women, with women often selling milk in informal markets. In urban disasters such as armed conflict or influx of refugees, poor manure handling can contribute to massive sanitation problems, and disease among humans and animals. Often there is conflict between urban officials who are concerned about public health (and who give preference to modern commercial livestock producers) and the women who depend on milk and poultry sales for their livelihoods.

An urban disaster such as the Haiti Earthquake in 2010 can have livestock components because of the mass exodus of people into the rural areas, overwhelming food reserves and production. Rehabilitation has included restocking with improved breeds to increase rural food production to ensure adequate human nutrition for the swollen population. Restocking to rural women's groups has been the most successful because of the women's close personal ties to each other, and commitment to the group (DeVries, personal communication).

d. Conclusions about gender, livestock the environment and resiliency

Women's status and their roles in livestock production, processing and marketing are closely tied to the Millennium Development Goals to reduce poverty and hunger which increases resilience to disasters. Improvement in women's status is linked to higher incomes and healthier children.

India has achieved one of the fastest economic growth rates in the world, yet its child malnutrition rate continues to be much higher than Sub-Saharan Africa's, which is partially explained by the lower level of women's status in South Asia (Smith et al,

2003). This “Asian Enigma” reminds us that income growth alone does not automatically translate into gender equity or improved child nutrition, and good livestock policy must address this.

In fragile and disaster prone environments, human populations are growing rapidly just as grazing lands are shrinking due to cropland expansion, shrub or pest encroachment, conflict and climate change (Headey, Taffesse and You). Reducing population pressure will be key to maintaining livelihoods based on natural resources. Later marriage and education for women and girls is the best investment for smaller, healthier families, but requires overcoming negative stereotypes about the value of women and their role in community life, as well as adequate reproductive health services. Men as well as women need to be able to freely discuss the consequences of female inequality, and together strategize on change. Men seem to support gender equality more if it promises benefits to the family, and not so much as something done for the benefit of women (Mutinda).

Traditional culture often maintained the balance between people and natural resources. For example, among the Guji in Ethiopia, delayed marriage was a family planning mechanism. Marriageable age was usually 30-40(4) for men and 18 for women. Moreover, women avoided sexual relationships with their husbands up to ten months after giving birth (Debsu). However, poverty is forcing many parents to marry off their young daughters at an earlier age because they need the bridewealth payments. For example, in the Ethur community in Uganda, girls are increasingly commoditized and married at a younger age than in the past (Kipuri and Ridgewell).

In Eastern Morocco, changing gender roles are leading to massive environmental degradation, which increases the likelihood of natural disasters. Among pastoralists like the Beni Guil, men increasingly engage in paid employment, so male absenteeism transferred livestock herding and feeding responsibilities from men to women and children. However, because of the need to observe female seclusion, women cannot walk far from the tent camp. Their limited mobility results in severe overgrazing and vegetation loss near tent camps (Steinmann).

Crisis situations radically affect social and cultural structures, changing women’s and men’s status. They often provide a window of opportunity for addressing gender-based discrimination and rights violations. If humanitarian interventions are not planned with gender equality in mind, not only do the chances of doing greater harm increase, but the opportunity to support and promote equality in livelihoods between women and men can be lost (IASC).

IV. LEGS Common standards

The common standards outlined in Chapter Three of the LEGS handbook include a number of issues where gender is central to success.

a. Participation

Although there is general agreement that the identification and participation of all stakeholders is important for a successful intervention, many livestock professionals have not had the opportunity to learn to communicate effectively with poor communities, and especially the women. Veterinary schools and agricultural universities focus on technical aspects of animal health and production, to the exclusion of the social context. A significant exception is Makere University in Uganda, which now includes communication and social analysis as part of the veterinary curriculum. Employment with government tends to reward and reinforce hierarchical behavior, with the expert telling herders or farmers what to do. Although there are many veterinarians and livestock professionals who have learned to use participatory tools to promote community development, these skills are usually learned from NGOs, and after a deliberate rejection of the top down model of communication and training.

Because veterinary education tends to focus on the animals rather than the people who depend on them, animal health experts may not have the skills to correctly assess the social context of an emergency situation. Very few veterinary staff have had any training in gender sensitization (what is gender?) or gender analysis (what are the different roles and perspectives of both men and women?), so they may not think it important to speak to the women. Both male and female livestock professionals may share the common belief that men manage all the livestock, and the women are just helpers, with no important contributions of their own to make.

Waters-Bayer and Bayer produced an excellent review of the rapid and participatory rural appraisal (PRA)methods available for livestock data collection and development (Waters-Bayer & Bayer, 1994). Conroy added a review of participatory situation analysis and participatory experimentation (Conroy). Rushton describes the use and advantages of participatory veterinary epidemiology (Rushton). Catley produced a training manual for participatory epidemiology (Catley) but unfortunately all of these valuable tools are rarely taught or used by officials in developing countries. Therefore the LEGS training module must deliberate introduce these techniques to livestock professionals, recognizing that backstopping and refreshers will be necessary.

Professional relief or emergency staff are often more experienced with participatory techniques to identify the needs of women and men, but they lack skills and experience in assessing animal health and needs. Emergency professionals often limit their focus to people's survival during the most life-threatening part of the emergency, with relatively little attention to the link with sustainable development which depends on raising women's status after the immediate disaster has ended.

IASC notes that that one aim of disaster response is capacity building and employment, so women and girls should have equal opportunities to participate as boys and men. It is also essential to integrate capacity building of women's organizations in humanitarian response and rehabilitation and recovery phase (IASC). Participants in food for work programs still disproportionately male.

Donors must be willing to fund the additional time and personnel to ensure adequate participation during assessment, which increases the chances of positive long term impact. Capacity building also requires funding, as well as accountability processes.

b. Initial assessment

Gender is an important concern during the assessment phase of a disaster. A gender balanced team is often more effective at reaching out to a wider cross-section of the beneficiary population. For example, in Afghanistan where foreign males or non-blood relatives could not interact with local women, female staff from humanitarian agencies were able to interact with both Afghan women and male leaders. Gender balance is not only a step towards attaining equality; it is a critical strategy to build effective and efficient programming (IASC).

It is important for the Assessment Team to include someone who is already known and trusted by the group. It should be possible to include a member of a local women's group or NGO who is familiar with the community. Although there are excellent tools for gender analysis, it is more meaningful when used by someone who has an existing understanding of the community's culture, including gender division of labor and decision-making. It would be hard for an outsider to make an informed assessment of the community's social structure from a single visit.

In pastoralist and other areas, husbands or elders may expect to speak for the women, but especially when there are women on the Assessment Team, it is not difficult to arrange separate meetings with women. This increases accuracy of the information, and models how to value women's ideas and contributions.

An animal health assessment includes hearing community concerns about recent animal deaths, drop in milk production, skin lesions, diarrhea, respiratory discharges or unusual behavior as well as feed and water sources. Women are often the best source of information since they handle the animals on a daily basis, even when a male is the formal owner. "It is generally true that an interview conducted by a male animal health worker with a male household head will yield little information of any value on livestock managed by women members of the household" (Kristjanson).

Most livestock assessment teams are all men, reflecting existing gender norms which limit women's opportunities and support to become livestock professionals. Deliberate attempts should be made to find women livestock experts, including veterinary students or women professionals in neighboring countries. However, being female does not automatically guarantee that a livestock professional will be skilled at gender analysis, or adept at facilitating a group discussion of community norms about gender division of labor and income. Therefore both men and women professionals need training and practice in gender analysis before the emergency to ensure effectiveness.

The IASC Gender Handbook in Humanitarian Action recommends the following actions to increase the participation of women in Assessment and Response teams (IASC):

- Encourage qualified women/men to apply.
- Include both women and men on interview panels.
- Evaluate all candidates against the same criteria.
- Do not assume that some jobs are too difficult or dangerous for women.
- Consider alternative working arrangements to overcome cultural limitations to women's employment, such as the employment of brother/sister teams.
- Provide training on gender and cultural diversity to all staff.
- Offer separate facilities (toilets, sleeping quarters) for women and men; provide child care to staff, where possible.
- Keep all staffing data disaggregated by sex for easy monitoring.

During humanitarian crises, there are usually coordinating bodies which can identify someone with local gender or social science expertise. For example, the IASC Sub-Working Group on Gender in Humanitarian Action (Gender SWG) was organized in 2006, and brings together representatives from UN Agencies, NGOs, Donors, Member States and NGO consortia. They meet on a monthly basis, and can be reached at http://www.humanitarianinfo.org/iasc/pageloader.aspx?page=content-subsidi-tf_gender-default .

In chapter 2, the "situation analysis" includes an assessment of the key actors and their activities. It is important to understand how "gender" is understood by agencies and communities, since gender is often used to mean women. Attention to gender means going beyond helping women to perform their traditional role of caring for the family, to include understanding if women are disadvantaged compared to men, and why. For example, it is not enough for women to earn income, they must be able to control some or all of it, which means working with men, and directly addressing attitudes and behaviors which limit women's (and men's) opportunities and welfare. If local groups have developed successful strategies, the entire relief response team can learn from them.

c. Response and coordination

In addition to managing livestock, women are also responsible for managing the health of children and other dependents, and especially for securing food for the family. During an emergency, women become busier and overburdened with overlapping responsibilities. However, linking human and animal health care can actually help women meet all of their needs. When women are busy, one way to meet with them is at the health center or feeding center, to share information on livestock or to learn their needs. The "One Health" initiative recognizes that human and animal health are linked, and should be addressed in tandem.

When supplies need to be brought to a distant pastoralist camp, human and animal health professionals can share transport and cold chain costs. AVSF has engaged mobile health units for preventative care of animals in Niger, although no examples during an emergency were found. Also, human and animal health teams need to coordinate because there is increased risk of zoonotic disease during an emergency, due to reduced human resistance to disease from hunger or stress, or disruption of normal sanitation routines.

Messages about sanitation need to be addressed to the women in the family, such as boiling milk to prevent transmission of TB or brucellosis, or sanitary disposal of viscera to prevent ecchinococcus, or proper manure handling to prevent food poisoning or cryptosporidiosis. Direct communication with groups of women is much more effective than expecting men to transmit accurate messages to women.

Women's needs during an emergency are often more complex than men's, because of their diverse responsibilities and specific obstacles. While women may need animals to produce food and income, they may also need draught animals such as donkeys to help them transport water or food supplies or fodder. They may be less mobile than men because of cultural norms such as purdah or seclusion in Asia, so supplies may need to be delivered to their doorstep, or products like milk or eggs picked for market delivery. Additional security measures may need to be instituted when women need to travel long distances to find water or fuel, so the budget may need to include an armed escort. (Then they may need protection from the armed escort…).

Without a good gender analysis, livestock project planners may assume that women have the same skills and resources as their menfolk. For example, a Land O'Lakes IDD project in post-war Liberia distributed goats to women headed households, but only later realized that women could not build shelters for the animals. This was traditionally men's work, and the project needed to recruit men to provide skills, labor and materials.

Emergency responses are increasingly using market forces for distribution of goods, and to build economic strength to resist future emergencies. FAO's "EMMA" toolkit draws attention to the importance of market systems that are meeting the affected populations' priority needs both immediately and in the longer term (FAO).

However, women may not have the business skills to participate in new markets, and many relief projects are too short to teach the necessary skills. Livestock organizations may not have the have training skills in business and may need to coordinate with other actors. VSF-B implemented the Emergency Veterinary Support Programme III in South Sudan in 2012 with funding from USAID's OFDA. Although women were involved in milk marketing prior to the disaster, they were challenged by the project's commercial design. Staff became frustrated because "the women were not grasping the importance of maximization of profits." Staff realized that "unequal power, asset ownership and decision making prevented women from operating in the more commercial environment," which required a new set of attitudes and behaviors. The six month project plan required by the donor was too short to address these issues (VSF-B).

d. Targeting

In the past, livestock interventions during emergencies were targeted to male heads of households, including information about supplemental feed or water, or organized markets for destocking, or opportunities to receive animals through restocking projects. This tended to further marginalize women, and especially women headed households, who are often the most vulnerable. When restocking only replaced men's animals, and women's animals like poultry or small ruminants were overlooked, women were more dependent on husbands and family nutrition suffered.

Although the male head of household is still targeted during many restocking efforts, there is an increasing trend to target women headed households, at least in the immediate aftermath of an emergency. Intentional efforts are made to include both men and women on committees that monitor the well-being of the animals, and any payback (or pass on of offspring) that may have been part of the initial agreement.

When women receive livestock, they may face challenges in maintaining control of them, especially if they start to produce significant amount of income. After drought and Chronic Bovine Pleuro-pneumonia (CBPP) decimated the cattle population in Zambia in 2008-2009, Land O'Lakes IDD implemented a goat restocking program that primarily involved women, because men considered goats to be of little value. After the goats started to bring in money to the women, gender relations began to change, and there were reports of family disagreements over money and even violence. The local partner started a campaign to remind men that the goat income was to buy food for children, and indeed dietary diversity did increase. However, project planners recognized that they need to address household and community attitudes and beliefs about gender, so they are planning gender sensitization workshops for staff. At the village level, they will conduct workshops to improve family communication and sharing of income, and challenge negative stereotypes about women.

Many of the early responders during an emergency target poor women, often with no man in the home, to provide food (or income for food) for their families. However, after the immediate danger has passed, and people have returned to their homes, restocking is more likely to target men hoping to use livestock for income generation rather than food production. These "post disaster" projects tend to be larger, with bigger budgets, longer monitoring periods, and often very little gender awareness, with the (incorrect) assumption that women will automatically benefit from any income generated. When "households" are the target, special outreach to the women should be part of the project design, since livestock projects tend to increase women's workload while leaving benefits with the men only. Technical training or farmer field days should include special provisions for wives of participating men. Training that reaches women should be in the local language, close to home, less than a day in duration, and without written materials, since many are illiterate. These measures tend to increase the value for poor men as well. Gender themes such as sharing income or recognizing the value of women's contribution can be integrated into all livestock training.

Restocking projects that distribute animals through women's groups are often the most successful at both food and income production. The group may maintain ownership of the animals, although individual women bring the animal to their homes, and pay back offspring or cash. Maintaining group ownership of valuable animals like dairy cows can help influence a reluctant husband who may wish to sell all of the milk rather than keep some for the family, or who may not share income with the wife or beat her. The group can threaten to remove the animal unless the man's behavior improves, and he knows his behavior is being monitored by the community (Kirui).

Restocking through women's groups become more effective when it includes capacity building in leadership and marketing as well as animal health and management. As animals become more productive and valuable, it is essential to include outreach to men, to ensure their support for women's activities and use of cash generated.

Cash, food and vouchers are increasingly used to increase choice and agency among aid recipients, and to harness the power of markets. The impact on women has been mixed. Sometimes cash given to women is appropriated by menfolk who spend it on themselves rather than the family. In other situations, the cash increases the woman's status within the household and community, and improves her negotiating position on decisions. It is always best to ask women their preference, if there is flexibility in distribution modes. In an SOS Sahel cash for-work programme in Ethiopia, women said they preferred food as this had an immediate impact on food security. In Burundi, the wives of men participating in a food for work project asked for part of the wage in food; and women in Guatemala preferred to be paid in food, which they felt they could control. However, in Honduras after Hurricane Mitch in 1998, cash was distributed to beneficiaries and tracked. They used the cash to buy food and medicines, other agricultural inputs and complementary services, chickens, pigs and/or tools. There was no evidence of intra-household conflicts for control of the money. In most cases it remained in women's hands and couples negotiated its use. Vouchers or coupons are also options if women have concerns about cash appropriation (FAO).

e. M&E and livelihoods impact

M&E after an emergency intervention tends to be very poor, if done at all. One reason is that initial livestock emergency projects tend to have small budgets and short project cycles, sometimes only for a few months. It is even more rare to see evaluations on impact on livelihoods after the intervention, and especially with gender disaggregated information. Many excellent impact evaluation tools exist, but project plans needs to include M&E from the beginning, and many donors are reluctant to commit to that in the early stages of a crisis.

The LEGS approach recognizes that that human wellbeing and sustainability is more than just economic growth, although local policies, monitoring and data collection may not reflect this. M&E must be planned and budgeted for, and impact data on both men and women within a household and community should be collected and analyzed.

The LEGS first edition uses the DFID Sustainable Livelihoods Approach, which puts people at the centre of development and highlights their strengths rather than their needs. Its key objective is to increase the sustainability of poor people's livelihoods by strengthening their assets to respond to opportunities and risks, minimize vulnerability and maintaining, smoothing or improving wellbeing (Foresti and Ludi). However, the DFID model has the household or community at the centre, and gender differences are easily lost, as women are often assumed to be mere helpers to the male head of household.

SDC's "human rights and livelihoods " approach recognizes that imbalances in power, at the household, community, national or international level underlie the vulnerability and poverty which create humanitarian disasters, and therefore must be addressed for sustainable solutions (Foresti and Ludi). This highlights political solutions which need to be addressed through long term advocacy, and should inform emergency responses, although the ability of humanitarian responders to effect political change can be limited (but not absent). SDC has also developed the Rural Livelihoods System "Mandala" which places the individuals within the household at the center, identifying gender relations, both cooperative and contested, as central to the situation (See Appendix 2) (Ludi and Slater).

Other relevant models include IFAD's Sustainable Livelihoods Framework, which place poor people at the centre of the diagram and arranges the fundamental social "processes" - gender, age, class (or caste) and ethnic group - around the them, to make more explicit that they influence the relations of the poor with everything else in the framework (IFAD).

Any model will produce good results when used with attention to gender differences, and when plans are developed with the community rather than for them.

Livelihoods impact can only be assessed when it is part of the M&E system in the project plan. Gender disaggregation means that baseline data is recorded for both men and women (as well as boys and girls), so that differences in the experiences of both can be made visible. Because women and girls are typically disadvantaged compared to their menfolk in terms of a longer workday and less decision-making about use of livestock generated income, every emergency project should include an objective about raising the status of women. .

Indicators of women's empowerment, or rise in status must be determined by the community to be meaningful. However, IFPRI designed the "Women's Empowerment in Agriculture Index" (WEAI) to capture women's empowerment and inclusion levels in the agricultural sector, to raise the status of women in agriculture, improve nutrition, and decrease poverty. While primarily a development tool, the WEAI is valuable during an emergency for tracking opportunities for change, and impact over time. Use of the Index helps to understand the connections between women's empowerment, food security, and agricultural growth. It measures the roles and extent of women's

engagement in the agriculture sector in five domains: (1) decisions about agricultural production, (2) access to and decision-making power over productive resources, (3) control over use of income, (4) leadership in the community, and (5) time use. It also measures women's empowerment relative to men within their households. Women are considered empowered if they score adequately in at least four of the components (IFPRI). The index functions at the country or regional level, working with data sets of men and women in the same households.

Women often gain technical and social skills during emergencies while they are separated from their menfolk. For example, during the Liberian Civil War, VOICED-Africa, an NGO working with women in refugee camps in Guinea, developed literacy classes tied to management and milking of confined goats. After the war, families were reunited but the women were not always able to maintain their goat husbandry because they become overburdened and men did not share the workload (B. Miller).

f. Technical support and agency competencies

Agencies vary widely in the capacity to assess livestock emergencies and gender relations among the affected human population. These skills directly impact project impact, but require institutional commitment and budget. When donors demand these capacities, they will appear. A stronger M&E to measure impact can help persuade donors, but which comes first?

In general, agencies specializing in livestock production or health have very limited capacity for gender or social analysis. There is increased awareness among the bilateral or multilateral agencies, and some non-governmental organizations. DFID, FAO, IFAD and ILRI have recently upgraded their commitment to gender training for staff, and inclusion of gender in planning, but it is too early to see impact. Smaller agencies with longer term local presence such as the VSF network have prioritized participatory and gender sensitive methods in the field, yet may also find limitations among local partners.

Many organizations think they are "doing gender" if they help women earn income, but this may simply increase women's workload while men can appropriate the cash. Livestock organizations may think they are doing gender if they invite women to trainings, but accept that women are "too busy to participate. Gender transformational development promotes greater equality between men and women, and requires the skills and commitment to work with both men and women to identify and address the everyday attitudes and behaviors that constrain women and hold their communities in poverty.

Conversely, humanitarian agencies may fail at livestock interventions due to unfamiliarity with animal health, water, feed and shelter needs. Even when animals survive, interventions that channel resources to women may not be sustainable unless longer term plans are developed to secure the support of men so that women can retain control of animals and the income they generate.

g. Preparedness

Disaster planning must involve women as well as men, and must deliberately improve the skills of women livestock managers to interact with government officials and NGO staff. Systematized information on production systems, and gender based constraints can help communities withstand emergencies or seek help when they occur.

Chronic drought areas have standing committees for drought response, and it is imperative that women have a voice. Sometimes an NGO or neighboring community can help persuade a recalcitrant group to become more inclusive. Often veterinary staff are held in high esteem, and if they explain the importance of women's participation on such committees, they will be given greater consideration. Good disaster planning and response should also include other community networks such as village councils, associations, women and youth groups (Norwegian Church Aid).

Ultimately, emergency preparedness involves raising the status of women within the community which increases resiliency. Livestock oriented agencies should invest in upgrading staff and partner skills in understanding and addressing gender issues in development.

h. Advocacy and policy

Humanitarian emergencies come about because the people impacted do not have the power, resources and skills to prevent or recover from disasters. The politically marginalized, such as pastoralists or landless or ethnic minorities or the poor suffer from humanitarian emergencies much more than the wealthy and the powerful. Women are disadvantaged by both gender and other social identities. In addition to advocating for minority rights or pastoralists' access to grazing lands, it is also important to lobby for policies to increase women's access to education, health care and labor saving technology, and their human rights, including property rights and freedom from violence.

V. Destocking

Destocking for sale or slaughter should involve women as well as men. There are many good examples where destocking for slaughter through women's groups have been particularly effective, since the women are accustomed to handling meat for home or sale. They also know who has the greatest need for meat, and have been acknowledged to be fair in sharing it. A project in Ethiopia taught women to dry meat for future use or sale. The women managed the technology well, but success depended on the cultural acceptability of the dried meat product. In areas where it was not known, people did not accept it. Therefore, project planning with the community is imperative to ensure appropriate action.

When destocking includes compensation or indemnity payments, publicity should target women's groups and networks as well as men's to ensure that women can participate. It

is important to remember that both married and unmarried women own livestock, so information about destocking must be shared through women's networks also.

VI. Veterinary service and animal health

In normal, non-emergency times, women's use and benefit from livestock extension and veterinary services is less than men's. A 2010 review of selected regions of Ethiopia, India, and Ghana found that the levels of access to agricultural extension varied by region and by type of crop or livestock, but that women's access was regularly less than men's (World Bank).

Women tend to be overlooked by veterinary staff and even the private sector selling animal health products. Livestock extension and veterinary services usually target men, and information about vaccine campaigns during emergencies may only be shared at male only sites such as dip tanks, coop meetings, or even informally through friendship or clan networks. Although women are now viewed as critical actors in agricultural development in most national agriculture strategies, this recognition needs to translate into more equitably designed services and mechanisms for influencing extension policies and practices (Manfre and al).

In India, livestock professionals are interested mainly in large animals like dairy cattle and buffalo. During non-emergencies, women report that they are ignored when they call the veterinary office. The livestock that women control, typically small ruminants and poultry, are given a low priority (BAIF).

In a disaster, animal health officials tend to focus on larger stock such as cattle, buffalo, camels and yak, with less attention to small ruminants and poultry. Women may end up responsible for all types of livestock, so information must get to them. Women's information networks include schools, health centers, thrift groups, religious bodies such as mosques or churches, or Sande societies or bush schools in West Africa.

In remote areas, paravets or CAHWs may be the only source of animal health care on a regular basis. It is important to have women recruited, trained and retained because they increase other women's use of such services. During emergencies, when men may end up far away, the presence of trained local women can improve livestock survival, and provide a necessary liaison with relief agencies.

A recent report from Sudan observed that home kept animals (poultry and goats mainly) are best served when a female paravet is in place. In one community, a male paravet focused on the herds kept by men (sheep and camels) and the female paravet, who worked closely with the midwife, was more specialized on small stock kept at home (Maarse).

Donkeys are relatively more important to women than men because they help with women's tasks of fuel, water and fodder collection, transport of goods to and from market, and children to and from health services. However, animal health professionals

are often not trained or interested in treating equids, which limits their health and therefore women's benefits from them.

In Ethiopia, donkey health is easily overlooked, but they can suffer from respiratory problems, colic, back sores and lymphangitis. Disease and malnutrition reduce equine work output substantially, and limited the contribution of equines to rural livelihoods (Admassu and Sheferaw).

Both men and women pastoralists are best served when animal health are also mobile and come out to where they are, in normal as well as emergency times.

VII. Feed resources

Women are often responsible for procuring animal feed during "normal" times, and this may increase in difficulty during an environmental disaster such as drought, flood or earthquake. Armed conflict can make normal routes to feed resources treacherous. Women's workload increases when they must walk farther, or spend time trying to gather poor quality feed such as seed pods.

When supplemental feed is distributed during emergencies, women may require additional assistance in transporting it back to the settlement. Donkeys and pack animals may be important to help with transport. When forage is scarce, equids may need to be provided with feed, although many planners (and owners) overlook this.

Cultivation of forages may be introduced as a drought mitigation step, and women often find that this increases their work load, because they are usually tasked with "cutting and carrying" the feed to the animals. In some places, especially when husbands are absent, women have turned forage production into a small scale enterprise, and generate income from marketing surplus forage (Russell, personal communication).

VIII. Water

Like feed, water procurement is often women's responsibility and increases in difficulty during drought and other emergencies. Women are usually responsible for family health, including adequate volume and quality of water. They may also collect water for livestock to drink, or need to take animals to water sources. They may be more motivated than their menfolk to ensure clean water for human consumption and washing because they are responsible for family health, and must care for the sick. After floods and other natural disasters, water quality may be compromised by dead bodies of animals and people, or contamination by chemicals or other pollutants. The stagnant water serves as a breeding place for mosquitoes, and increase the incidence of mosquito borne disease for both humans and livestock.

During drought, water-related diseases are rampant because when surface water sources such as springs and ponds dry up, then remaining water sources become heavily contaminated by human and animal excreta, which is washed in when it does

rain. When there is not enough water available for people to bathe regularly, children suffer from scabies and eye infections. In an effort to conserve water, hand-washing after defecation or before eating may stop. Diarrheal and water-related diseases are among the principle causes of illness and death in young children during drought (Water.org)

During an assessment of the 2008-9 drought response in Kenya, both men and women thought that women and children benefitted more from water tankering, new wells or boreholes, since women's daily work was reduced. The male members felt it had no direct impact on them. However, tanking in water was expensive and relatively few people were reached (Zwaagstra, Sharif and Wambile). Water tanking is rarely a cost effective or good long term solution, so water management after (or before) an emergency is an essential part of resiliency. It is still unusual for women to be part of water management committees, despite their interest in reliable and high quality water sources. Women's presence on water committees tend to improve effectiveness, as well as family health.

There is also a growing trend for water found in pastoral areas to be bought and sold, especially during droughts, making it increasingly difficult for poorer and less powerful groups in society to access water. This includes women, who then become more dependent on their husbands to provide money and access (UNCCD).

Water interventions during drought have had particularly negative impacts, contributing to continued poverty and food insecurity in drylands. Emergency measures such as boreholes can lead to environmental degradation and dependency on government or NGOs. Greater sectoral coordination, long term policies and local participation, including the women, are all necessary for positive impact (Flintan, unpublished).

IX. Shelter and settlement

When animals need shelter, it is essential to find out in advance if women have the knowledge, skills and resources to build them themselves, or if they will need to ask or pay others do to it for them. In VSF-B restocking project in South Sudan, women headed households were the primary recipients of goats, but due to lack of skills and materials, could not manage to construct the necessary shelters. Therefore, the project had to provide this unexpected assistance and budget for it (VSF-B).

Animal shelters should be designed with input from both men and women. For example, if women are responsible for cleaning out manure, they may have ideas to make the job easier, such has having a compost pit downhill from the shelter.

X. Provision of livestock/restocking

Both women who head their own households and married women need to be included in restocking schemes. Women's livestock such as poultry may not seem important to restocking planners, but they may be essential to food security and women's decision making within the household. It may not occur to husbands to request replacements for wives' animals when women are not specifically asked. Livestock ownership after an emergency is also a powerful way to increase women's status, assuming that the project includes provisions for maintaining women's rights to sell or gift an animal, as well as use its products.

When women are consulted about species of animals for restocking, poultry will often be requested, while men do not usually think of them as valuable. However, women can often manage poultry with little interference from men, giving them greater ability to meet domestic needs. In Sudan, livestock officials claimed that poultry were not even kept in pastoralist areas, and were surprised when a female livestock consultant pointed them out. In Ethiopia, poultry are not considered property, and therefore are not part of any restocking package. In Kenya, in some areas, poultry are becoming more common for restocking, especially when assessments include deliberate communication with women.

Donkeys may also be prioritized by women more than men, since in the absence of draft animals, loads are transported on the backs of women themselves. For example, an emergency livestock project in Fik Zone of Ethiopia included a donkey as a pack animal, thereby reducing the drudgery of carrying water on women's back or head. When women's time spent fetching water was less, they could attend to other activities such as child care (Acacia Consultants).

However, it is important to avoid making generalizations about the need for donkeys, even during drought. In northern Mali, even when drought is severe, the donkeys remain numerous, and are freely shared among the people.

XI. Conclusions

Disaster relief operations have become more aware of gender, and are developing new ways to meet the needs of both men and women. Many restocking projects now target women headed households, and women are often found on the community monitoring committees. Relief interventions may address women's practical needs, such as supplemental water. Projects that include women in planning are more likely to address the increased workload that women face during drought and other emergencies, for example by including donkeys to help transport water and food aid. Backyard poultry is more likely to be added to the livestock relief package when women are consulted about their priorities and needs for maintaining family diet.

However, the budgeting and leadership of emergency agencies remains heavily male dominated. Women are often the passive recipients of food aid and health care as well

as livestock for their families, reinforcing the primacy of their domestic roles. Income generating activities or Food-for-Work tend to be dominated by men. Although planning with pastoralist groups includes "community" involvement, men often represent women rather than women speaking for themselves.

Livestock assessment teams tend to be male dominated due to the dearth (but not absence) of female livestock experts. A gender balanced team can increase the accuracy of the assessment by interacting directly with the women. A diverse team can also question assumptions, improve efficiency and promote coordination with other sectors. A livestock assessment team does not need to include only livestock experts, so women can be recruited from other fields such as human health, social science or home economics.

Monitoring and evaluation after emergency relief activities tend to be weak because of short time frames, inadequate budget, and low prioritization, making it difficult to find good data on impact, and especially on the different impacts on the livelihoods of men and women.

Relief activities involving livestock can improve the long term status of women through their active involvement during planning, monitoring and evaluation. When the assessment team meets with the community, they can require that the women have their own space and time, modeling the value they place on women's ideas and preferences. This ensures that women's priorities such as poultry, small ruminants or draft animals are on the table. Restocking projects should include short term needs for food, especially from poultry and small ruminants that are giving milk, and plans for women as well as men to build up their livestock and other assets. Women often need facilitation to develop strong working groups that can lead to successful commercialization when the emergency has passed. Training topics need to include both technical topics (animal health, feeding, breeding, and housing, and marketing and business skills) and also social topics with their menfolk on family division of labor and benefits. Both men and women benefit from community based training that improves livestock productivity and communication and cooperation within the family.

Emergencies bring greater flexibility in gender roles, and this opportunity should not be lost for men and women to reflect on the benefits to the family when women can earn and keep income. It is important for men to understand that they and their children thrive when women have lighter workloads, and greater incentives to production through sharing of income. Public recognition of the value of women's contribution to families and communities can increase their status and pave the way for a greater role in decision-making.

XII. Recommendations

a. Call attention to women through visual and written images, so it is harder to forget about them.

1. Include pictures of women as well as men on the LEGS website. Visual images create and reinforce our perceptions. The vast majority of photographs show men interacting with livestock and other men, leaving women invisible and therefore easily forgotten.

2. Replace the word “people” with “men and women” to call attention to both. Language creates images for the reader, and in the livestock sector, both men and women associate livestock with men. Using the words men and women helps to challenge this harmful stereotype, and to normalize the inclusion of women as active participants in all types of livestock activities.

b. Make an explicit link between raising women’s status and improving resiliency to disasters. Emergency responses that do not challenge women’s disadvantaged status regarding workload, education and decision-making compared to men can contribute to ongoing community poverty and marginalization.

c. Changes to the LEGS Handbook

1. Develop 3 separate handbooks and training modules for the 3 different audiences.

Livestock officials, humanitarian workers and donor agencies all have different skills and perspectives, so specialized materials for each audience will increase impact. Humanitarian workers may be quite familiar with gender based constraints, but they may have no idea poultry need feed, or how much water a milking cow requires. If the handbook tries to provide all information to all audiences, it can become cumbersome. Livestock officials are probably aware of the local livestock diseases, but perhaps do not coordinate with human health officials to prevent zoonotic disease during disasters. The donors play a critical role in setting guidelines and requirements for projects, including assessment, targeting and budgeting. If the donors do not require gender disaggregated impact on livelihoods, and fund it, few implementing agencies can afford to do so.

2. Use the “1/3” women guideline (used in many African and Asian countries) as a minimum for women’s representation during all interactions with communities.

3. Update the “livelihoods analysis” model with a gendered version, which does not treat the household a single unit with uniform sharing of resources, information and labor.

The DFID model does not explicitly require consideration of the social categories of gender, age, class (or caste) and ethnic group, which affect peoples’ interactions and choices. Therefore, it is easy to overlook differences in men and women’s experiences,

especially if the people using the model for analysis do not have prior training in gender sensitivity or analysis.

The IFAD model includes social difference including gender, and is less “linear” in its presentation of influences. The SDC Human Rights and Livelihoods model might be appropriate for LEGS because of its human rights approach and recognition that imbalances of power underlie humanitarian disasters. However, solutions are inherently political and therefore likely to elicit resistance. SDC’s Mandala Model for livelihoods analysis includes attention to social difference within the household, community and through every level. The “mandala” imagery works especially well within Asian communities.

d. Adjust the training workshops for livestock professionals to fill gaps in their preparation.

1. Gender analysis

The current training workshops offered to livestock officials assume a level of familiarity and competence in gender analysis and participatory techniques that is not present. Therefore, adjust or redesign the training to include gender concepts, and include field practice. The LEGS Handbook and training program suggests meeting with women as a separate group during assessments and future visits, but can make a stronger case after gender training, which would also teach the tools for raising gender issues in the livestock context. As above, budget must include follow up and refreshers.

Gender analysis will help participants understand intra-household decisions making, and the danger of assuming uniform benefits or burdens to all members of the household when planning interventions.

LEGS training encourages participants to recruit female team members for assessment, but this doesn’t occur because they do not learn how to find appropriate women. Expand the training to include visits with appropriate ministries which handle women’s affairs, or drought preparation committees that deal with gender issues, to develop personal relationships to use for future referrals.

As part of the training, encourage participants to ask women about poultry and donkeys during assessments, if they are not already doing so.

2. Livelihoods analysis

The greatest challenge for implementation of the LEGS Framework will be training livestock professionals in livelihood analysis, which requires a larger scale vision than is typical for livestock interventions. The livestock sector is more isolated than other sectors, and even without disasters, coordination and cooperation with actors in human health, social science, and even agriculture and range management, are still atypical. The institutional environment may not encourage cross sectoral coordination. Both government and private institutions may define (and reward) success in terms of livestock production, income generated or low incidence of disease documented.

Training of individuals in participation and livelihoods analysis can coexist with institutional reforms, which are mutually reinforcing Training programs should include field experience, backstopping and live refresher courses every 6 months, until new behaviors are comfortable.

Livelihoods analysis may also be outside the experience and institutional systems for humanitarian workers, if short term “lives saved” is the only definition of success. Again, institutional reform and training of individuals both need to occur, and require adequate budget and M&E. Donor support needs to go beyond use of “livelihoods” language, and lead to budget and M&E reforms.

3. Participatory methods

Introduce participatory tools, and have participants practice during field visits and practice as part of the LEGS training. This will require a longer training workshops, and also frequent follow up and backstopping since novel practices require reinforcement to become useful.

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